

# CHRISTIAN ALLIANCE

BEHOLD HE COMETH

## FOREIGN MISSIONARY WEEKLY

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No. 10.



### The New Home in Central China.

BY MR. WM. CHRISTIE, MISSIONARY TO THIBET.

As you are interested in every new advance made on the field, you will, no doubt, appreciate a few words with regard to the erection and occupation of the new Training Home here.

It had long been felt among us that such a Home was necessary to the growth and development of the Mission. Accordingly, when permission was granted, a site was purchased and a

This Home is situated within easy access of the city, being only about a mile distant from it, and is built upon a hill, thereby being both convenient and healthy. It is built of brick, and is three stories high, including the basement. A veranda runs around three sides of it on both stories. On the two floors there are fourteen rooms in all, besides a suite of apartments for the one in charge of the Home, two sitting rooms, one on each floor, an office and a dining room. The dining room and lower sitting room are so arranged that they can be thrown into one, and form an audience room capable of seating a hundred persons.

The Home will accommodate thirty missionaries very comfortably, and even forty, if need be. While it is built in

a very plain, simple style, having nothing elaborate or unnecessary about it, yet it is substantial and comfortable.

At this Home our new missionaries will be received and trained in the language for from six to twelve months, as the case might be. Every facility for a speedy, thorough, systematic study of the language will be provided, and thus much precious time will be saved, and the



THE MISSION HOME, WUHU, CHINA.

vided, and thus much precious time will be saved, and the

Altogether it is admirably suited for the purpose for which it was built, and we sincerely thank God for giving it to us and permitting us to occupy it in peace and safety.

We thank God also for the wisdom and grace given to our dear Superintendent in planning, overseeing and bringing to completion this beautiful Home.

And now we ask you to rejoice with us at the great favor the Lord has shown us as a Mission, and pray that the light which shines in the hearts of those that occupy this Home may penetrate to the "utmost parts" of this vast empire, scattering the darkness in which this people is enveloped; for His dear name's sake and to His praise and glory. Yours, in His service,

WILLIAM CHRISTIE.

## Burning Responsibility of Missions.

BY REV. WALTER RUSSELL.

### I.—THE DEBTOR.

"I AM a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise," and "Owe no man anything," have been burning themselves upon our soul and showing up our awful responsibility in the work of missions. It is all very nice and proper to keep before the minds of the people the rewards that the blessed Word holds up before the gaze of all aspiring Christians, "They that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness as the stars forever and ever." But there is another soul-stirring side to the subject which is well expressed in the answer of one of God's saints to the question, "What will become of the heathen who die without having the Gospel?" "What will become of you if you do not give them the Gospel?" There is an all-important sense in our day in which the salvation of the Christian Church is dependent upon its obeying and immediately carrying out the last command of our Lord.

Paul, indeed, took in the whole situation, and seized the bell-rope of human responsibility as it hung from the belfry of the skies, and rung the "Big Ben" of duty till we can hear its palmy tones coming down the corridors of the centuries and echoing and re-echoing in all the faithful pulpits of our own day.

(a) Sinner friend, you are a debtor, too. The fact that you do not profess to be a Christian does not remove the responsibility from your shoulders. You cannot play coward and hide behind your refuge of lies. The flaming fire of Horeb will light, as with an electric torch, your hiding place and expose your sin. You cannot desert the army and find irresponsibility under the flag of another nation. There is a man who has grown tired of life. He stands on a bridge and looks down into the dark waters. He looks back on a misspent life. It is a failure. It is all dark. Before it is darker still. Reason leaves the throne. He plunges into the jaws of death and wakes up in an eternity of despair. Has he got away from God and responsibility to his fellow men?

Ah, no! He is guilty of an eternal suicide. He has fallen into everlasting bankruptcy. What a debt he has left unpaid! What does he owe? He owes a debt to himself that he can never pay. He owes to the whole human race what he could only pay in seventy years if he had lived at God's best through them all. He owes all it cost God's father heart to redeem this lost world. He is responsible for the blood of Christ. Indescribable crime!

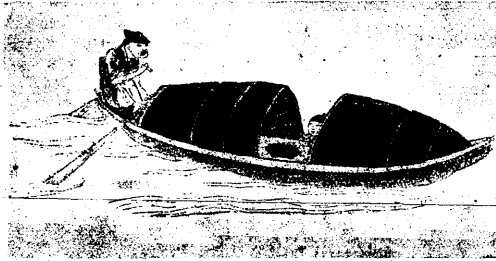
Look at the talent that is being used to-day for every purpose but that for which our Lord gives it.

There are hosts of talented singers in our church choirs and theatres whose heart-melting, soul-thrilling songs, if sanctified by the Spirit of God, would sound an echo in millions of sorrowing hearts, and start every chord in the moral universe vibrating under their heaven-born music.

There are myriads of talented men and women, whose tongues, touched by a coal from off the altar, could be used of God to kindle a fire on the fireless hearth of many a pagan home, and whose pens, if dipped in the blood of the Lamb, might write flaming sentences that would never die.

Listen, sinner friend. Whether you have gone down so low in sin that all that remains of the human is the upright position, or whether you move among the most benevolent philanthropists, the most cultured moralists, or the most devout religionists, you are a debtor, and God will hold you responsible.

(b.) Christian friend, you are a debtor; I am a debtor. O, the overwhelming, crushing burden of this enormous debt! As we look around, we look upon nothing, great or small, to which we do not owe an inestimable debt. I am a debtor to the air that carries away the bad gases and provides food for that which gives me physical life. I am a debtor to the great oceans, whose



CHINESE SLIPPER BOAT.

breath becomes the mountain spring and dancing stream from which I slake the thirst of summer. I am a debtor to the lower animals that give me food, help me to toil, and provide me clothes for adornment and comfort. I am a debtor to God, whose wisdom thought out the architectural plan of the tiniest grain of sand, and who laid the foundations of the earth, who controls the systems of immensity as they sweep around Him, who watches with maternal interest the creeping worm, and whose paternal heart bleeds as He looks upon the havoc sin is making, and the utter indifference of His Church in paying the debt intrusted to her care.

O, that the electric blaze of the Holy Ghost were flashed upon our souls, that we might see the immensity of the trust God has put into our hands! May the eternal Spirit so reveal to every individual Christian the soul-stirring fact that we will be held accountable, criminally responsible, if we neglect to pay the debt we owe to all men. Let "Deliver me from bloodguiltiness, O God," roll like the thunders of Sinai over every pulpit in our land and flash like lightning through every heart in Christendom, and save us from appearing at the judgment seat of Christ with our garments dripping with the blood of a lost world!

### II.—THE DEBTOR.

"I am not ashamed of the Gospel of Christ." The everlasting Gospel is the debt. We talk about an abundant par-

don. We testify of a Jesus who saves us from death and hell. We wax warm as we tell of Him who lights our pathway with the great arc lights of His abiding presence. The spirit boils within us as He rolls away all our difficulties like the stone before the Rising Conqueror from the tomb, and shields us from all the fire tipped darts of the enemy.

We are thrilled when we hear the testimony about a Christ who even to-day makes the lame to walk, the blind to see and the sick to be whole; and the rapture becomes ecstatic as the Spirit whispers in our ears, "Bend back your heads, for your redemption draweth nigh;" and flashes across our hearts the Blessed Hope that the clouds shall soon open and our long-absent Lord will come again, and we with Him shall reign a thousand years.

We are waiting, we are watching,  
For that great and glorious day,  
When the Lord shall come in splendor  
And shall catch the saints away.

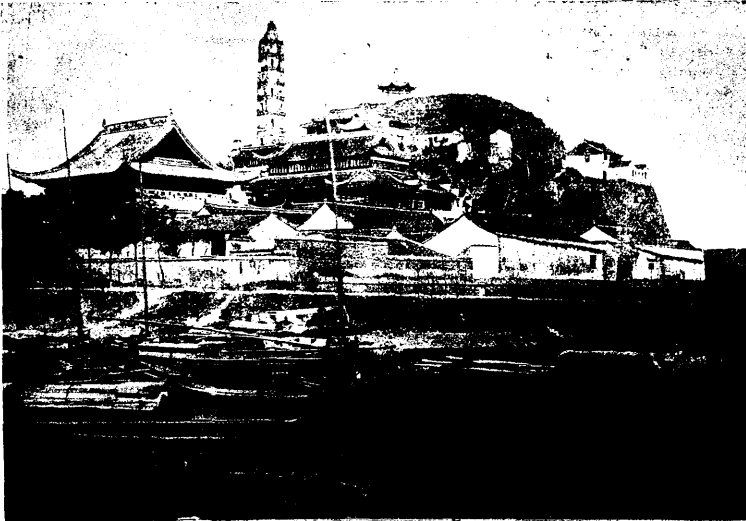
Is it such a Gospel? No Homer or Virgil has ever written it in poetry. No Plato or Aristotle has ever drawn it from the wells of human reason. No Cicero has ever told it in his clearness of diction. No painter has ever put it on canvas. No school of scientists has ever dug it from the deep mines of investigation, nor overtaken it among the stars.

Human genius stands before its illimitable immensity as a toddling babe at the shore of a mighty sea, utterly helpless to grasp the wealth of meaning Paul saw in the Gospel of Christ. Borrow the scales and balances with which the Omnipotent God weighs the hills and mountains, and put upon them the wealth of all the worlds, and we fail to grasp a fraction of the price. The sum total of all the national debts of seven of the leading nations of our day is about sixteen billions of dollars; but what is this compared with the price of an immortal spirit? Some one has said that if God should have to redeem the world over again, it would make heaven bankrupt.

Were every particle of matter in the universe a pebble, every one representing a priceless jewel; could an undying, untiring spirit count them all and lay them down before an offended God as a price for eternal life, the mountains of wealth would melt upon His withering look like the baseless fabric of a dream, and the unwashed soul would flee away to seek a hiding-place in the caverns of hopeless night. Could we follow the love of God from the morning of

eternity and see it overflow in the incarnation in Bethlehem; uncover our heads and feet and follow the footsteps of that homeless, friendless stranger as He goes in and out among men; watch those awful closing days as He goes through the press of Gethsemane and on Calvary, when all have forsaken Him; nature goes to sleep at noonday, the sun grows sick, the Father Himself turns away His face from the awful sight, and diabolical hate has poured out the deepest reservoir of Satanic wrath; behold Him stretching out His arms of love to the world; see Him as He goes forth as a Hero into the prison house of death; see Him leap upon the grim sentry of death and snatch the keys from his girdle, trampling him under his feet, and then mounting up with the keys, "the opening keys," shouting back triumphantly to John on Patmos: "I am He that liveth and was dead; and behold, I am alive for evermore, and have the keys of hell and of death;" could we read in our morning paper all His mediatorial reign has meant to the world, then were it possible to

live in a moment all that is bound up in the Millennial reign and with that read at one sitting the million ages, the unwritten volumes of eternal bliss, we might then have masered the alphabet of the Gospel. What a debt! What a trust! Well might we cry, "Who is sufficient for these things?" We owe it to Jesus, and the only way we can pay it is to pass it on. The only way the bubbling fountain can pay



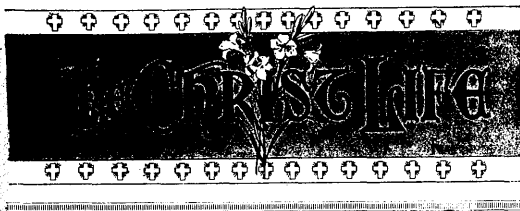
CHING-KIANG, ON THE YANG-TSE.

the debt it owes the laws of evaporation and circulation that bring its supply from the sea, is to pass it on; and so the laughing brook and stream, and lake, and mighty river—they just pass it on. And so the only way a redeemed soul can pay the debt it owes the fountain that springs from the bosom of God in the Person of Christ is to pass it on, till the springing fountain, breaking through the cleft of our risen flesh, shall rush from millions of Christian hearts like spring-time torrents, deepening and widening until the lowlands of pagan and heathen nations shall be flooded with the glorious Gospel of the coming kingdom of our blessed Lord.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. i. 14-16.



### The Body.

BY REV. C. H. H. PANNELL.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death."—Phil. i. 20.

IN Solomon's Temple there were courts and corridors, avenues or entrances, through which the Holy of Holies might be reached. So these bodies of ours are the courts or corridors, avenues or entrances, to the inner secret—Holy of Holies; the hidden Sanctuary; the Temple of Glory and Beauty; veiled to the human sight, unveiled to our spiritual consciousness, where Jesus is enthroned.

You know that the soul is reached through these courts or corridors of the body, and responds consciously to the body. In the same way the soul has its courts or corridors, avenues or entrances through which the spirit may be reached; and in like manner as the soul responds to the body, the spirit responds to the soul.

In the living Word of the living God we have a beautiful revelation of God's thought concerning the body. Satan, from the fall of man, has had a fell purpose against the body. Note the murder of Abel; also, the contention for Moses' body. (See Jude.) Joseph's bones must be carried out of Egypt; Elisha's bones. While there is reference typically to resurrection with regard to these bodies, yet the fact we want to reach is that even amid the types, shadows and ceremonies of past dispensations, we have a clear teaching that though dimly, perhaps, understood, the body, these human bones, were precious in God's purposes of grace. He is seeking man. Long ages since His desire was toward the sons of men, and He desires man in his entirety.

Beyond all question, the attention and reading of the Word is as necessary as the fueling of an engine with coal or the imparting of strength to an invalid by food; and this attentive and earnest reading must be steeped in the spirit of prayer.

In this paper I am particularly led to write about the body, and how remarkable, in the Scriptures, is God's thought for the body. In the Old Testament we find that the body must not be disfigured. So we find in Leviticus xix. 28 a guarding against defilements, unsuited to a people in relationship with God: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord." You see it was God's prerogative to set forth the special character and line of conduct becoming a people with whom He was pleased to associate His name. Hence the frequency of the expressions, "I am the Lord," "I am the Lord your God." Then we read from Deuteronomy xiv. 1, where it forbids the children of the living God imitating the profane customs which indicated the devotedness of idolaters to the impure beings they worshipped: "Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead."

It is very clear, or it ought to be, to every child of God, that this word must settle every question and govern every conscience. When God speaks every heart must bow. The body must be clean through washing, even to the washing of the clothes. Exodus xix. 10, "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes;" fourteenth verse, "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes."

There are a number of passages in Leviticus and Numbers concerning washing the clothes and bathing the flesh which, while they have their typical and ceremonial significance, have a lesson also concerning the cleanliness of the body.

In the New Testament the Holy Spirit, through the Apostle Paul, beseeches us to present our bodies as a rational service. Rom. xii. 1, he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (*i. e.*, rational) service." This means consecration in its fullest sense.

The word "body" stands for the whole man. The body is to be kept pure. I. Cor. vi. 13, "Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body." I. Thess. iv. 3, "For this is the will of God, even your sanctification, that ye should abstain from fornication." This Scripture, used so much with reference to the sanctification of the spiritual life, in its primary significance refers solely to the body, as though it were written thus: This is the will of God, that ye should keep your bodies from pollution.

Our bodies, as believers, are members of Christ. I. Cor. vi. 15, "Know ye not that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid;" also, the nineteenth verse, "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

Our bodies have been purchased. I. Cor. vi. 20, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." In Rotherham's translation the last clause of this verse is omitted, "And in your spirit, which are God's." It reads, "Ye were bought, in fact, with a price; therefore glorify God in your body."

We are to be temperate with reference to the body. Paul uses the illustration of "running a race." I. Cor. ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize; so run that ye may obtain." The trained keeps his body in subjection, so that he may run the race. The apostle says in I. Cor. ix. 27, "But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." The word "castaway" in this verse does not mean the losing of salvation, but disapproved, disallowed. So, Christ is to be magnified in the body, whether by life or death, as we read in Phil. i. 20. The truth drawn out here is: although dying would be gain, yet willing to "live Christ" because needful for their sake, *i. e.*, the Philippians. The same feeling ought to actuate us. We are the Church of God, we are members of His body. We are the only witnesses in the world.

The body is not to be neglected or ill-treated. Colossians ii. 23, "Which things have indeed a show of wisdom in will-worship, and humility, and neglecting (or punishing, or not sparing) of the body; not in any honor to the satisfying of the flesh."

Spirit, soul, and body sanctified. I. Thess. v. 23, "And the very God of peace sanctify you wholly: and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Spirit, soul and body is the trinity of man. Spirit the highest and noblest endowment, seat of the intelligence, the understanding, the judgment. Spirit and soul should never be confounded. Soul denotes will, mind, desires and affections. Soul, the organ of affections, desires. The soul is man's immaterial nature, the body material. This wholly refers to the completeness of man, not the condition.

All this is very wonderful! Keep well in view and section "the bride of the body," the tongue. James iii. 2, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Note, with reference to the cleanliness of the body and the instructions concerning it. How sin defiles, how humiliating, then how grace comes in and Jehovah gives instruction concerning the cleanliness as well as the dress of the body.

Note very particularly how in detail the Word constantly reminds us of God's care—Even the hairs of our head numbered, Luke xii. 7. These bodies are cared for in the provision made for us in the Great Physician, evidenced in His healing the sick on earth. Why does Jesus say, "Have no foreboding, be not anxious for the body, what ye shall put on." Does He mean we should be careless in our dress; or slovenly, or uncleanly? Does He mean we should not wear silks and satins or expensive goods? Does Jesus detract or take away from the importance of the body by telling His disciples not to be anxious about what they put on? Does God in His Word attach importance to the body? The question is, Why should we care for the body? Because it has been redeemed by His precious blood. Jesus calls their attention to the lilies, that they may learn from them a lesson of God's care, a lesson of truth. Why does He draw attention to the ravens? Perhaps because among birds the ravens are earliest turned out of their nests, so they are the most helpless; yet God cares for them. How much more are ye better than birds! Do you think that He means we should neither sow, nor reap, because ravens do not? Well, what does Jesus mean? Simply this: because infinitely beyond birds in the structure and purpose of our creation, so infinitely much more we should trust Him. What can you do, dear reader, more than the ravens? One more thought, "Be not anxious." Are we not to care for the body by preparation for its wellbeing. Is it wrong to devote time in the preparation for the care of the body? Matthew gives it thus: "Take no thought," how we shall wear, and what we shall wear, and how we shall make covering for our body.

Dear reader, we are to have no forebodings, we are not to fret, we are not to be fanatical nor improvident. Think of the value of the body. Can we not, in the incarnation of Jesus, catch a flash of the importance of the body, when the Holy Ghost reveals to us in Phil. ii. 6, 7, "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

Let us continually carry this thought with us: My body is a member of Christ, I. Cor. vi. 15.

### Quiet Hour Thoughts.

BY SARA A. WORDEN.

*Precious Things.*—"Precious in the sight of the Lord is the death of His saints." "Unto you, therefore, which believe He is precious." When our dear ones are leaving us, and we follow them to the river's brink, but can go no further, and we yield them to the care of unseen hands, what a comfort to know that the hands that receive them are not the hands of a stranger, but those of a loving Father, who receives them into His arms of love as His own children; and they are to Him peculiarly precious at this time. Not only are they precious, but their death is precious. "Precious in the sight of the Lord is the death of His saints." He stands on the river's brink, waiting to bear them over, with a new love, in a newer and dearer relationship than ever could be known before. They fall asleep in His arms as they are borne away, and awaken amid a glorified throng on the other

shore, at home at last. They do not see the dark waters or hear the roar of the furious waves, for they are asleep with Him.

Oh, sorrowing heart, whose natural, human grief Christ knows and understands, and does not chide us for, think of this: that as they pass beyond our care, hands more loving, more tender, and infinitely more powerful to help and keep than ours, are bearing them. Though our hearts break because we see their faces no more, yet we can rejoice with them, that they are beholding the face of Him who is most precious to them, and whose name is Love.

"Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This, also, cometh forth from the Lord of hosts, which is wonderful in counsel and excellent in working." The farmer plows the ground, prepares it, and sows the seed. He is not always plowing, neither is he always sowing or reaping. He does not prepare the ground for all seed in exactly the same manner. He does not sow all grain in the same way, or reap all alike. Neither are all threshed and prepared for food in the same manner. "The fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised." He will not be ever threshing it until it is of no use. It is not destroyed. So, also, the heavenly Husbandman adapts His care and discipline to the needs and character of the individual. Bread corn is bruised, even ground to a powder that it may be of use. The other grains are beaten out with a rod or staff—shaken out. He who is to be of greatest use to mankind, and is to be the most used of God, is frequently the most severely tried and disciplined; all but his life taken from him. The good, old Scotch minister knew this when he said, "When my father plows deep, I know he intends an abundant harvest," and another, "I am God's corn, and I am willing to be ground for His people."

*Murmuring*—"Nor unto him that striveth with his Maker." Striving with our Maker usually begins with murmuring. We weary of our work, complain of our circumstances; murmur, question the wisdom and love of Him who permits them, doubt His love, His care, His oversight, and soon His very existence. We ask, Why is this allowed? "Why hast Thou made me thus?" We strive to get out of His plan, His will; perhaps dictating to Him concerning what He should do. "Shall the thing framed say of him that framed it, He had no understanding." The woe pronounced against this striving we bring upon ourselves by our murmuring, which has developed into open unbelief and disobedience, which bring their own punishment. "O, Ephraim, why hast thou destroyed thyself."

*New things.*—"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing. Now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert." "Behold the days come, saith the Lord, when it shall not be said, the Lord liveth that brought up the children of Israel out of Egypt. But the Lord liveth who brought the children of Israel from the land of the north, and from all the lands whether He had driven them." They should be so gloriously delivered that even the deliverance from Egypt, would be for the time forgotten. God would have not us think too much of the past, as though nothing could be as great as what has been. He would even have us expect greater things for the future than any we have ever known. "Remember not," He says, "the former things; for I will do a new thing." I will open ways in the wilderness, I did that when you came from Egypt, I brought water from the rock, but now I will make rivers in the desert.

We may recall the works of old for our encouragement, but not to discourage our expectations of greater things. He would have us sing new songs of praise concerning Himself. "He hath put a new song in my mouth." The victorious life of the consecrated child of God is one of freshness and newness, of expected and unexpected pleasures. "Call upon me, and I will answer thee, and show thee great and mighty works which thou knowest not." "The works that I do shall ye do also, and greater works than these shall ye do."



### At the Waters of Marah.

BY HARRIETTE L. BAINBRIDGE.

Ex. xv. 18-27.

**M**OSES and the children of Israel celebrated the triumph of Jehovah in a song of joyful praise. "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."—Ex. xv. 19-21.

Not long, however, were the children of Israel permitted to remain on the Mount of Exaltation, for the command to "go forward" was again heard in their ranks, and "Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur" (verse 22), where they found a severe trial awaiting their faith and patience which completely silenced their jubilant song. "And they went three days in the wilderness and found no water."

They were all thirsty, and their thirst proved a more insuperable obstacle to faith than Pharaoh's hosts had proved. Finding no water in the wilderness of Shur, they marched to Marah, where they soon found themselves confronted by an additional and unexpected disappointment. Though they were successful in finding water there, it was bitter, and they could not drink it. In this emergency the host which had passed through the Red Sea on dry land at the word of Jehovah, fell into unbelief, and murmured against Moses, forgetting for the moment their Divine Deliverer and the great deliverances which His hand had already wrought out for them.

Fortunately for them, they had a leader who could believe God when His providences were not easy to understand. "The people murmured," but Moses "cried unto the Lord." The doubting hearts soon gave way to a murmuring spirit, because the waters were bitter and they were thirsty. Moses, the believer, who was doubtless as thirsty as they were, and who had no more knowledge than they had how to mend matters himself, was wise enough to cry unto the Lord, who did know, and God answered him. "And the Lord shewed him a tree which, when he had cast into the waters, the waters were made sweet;" (verse 25).

The remedy for their trouble had all the time been close to their hand, but leader and people alike were unconscious of this blessed fact until God made it known to His servant Moses.

God's remedy for all our own sins, sorrows, griefs and sicknesses lies just as close to our own hands, but, like Moses, we need to have our eyes anointed to see God's provision for our needs before we are aware of its nearness to us or can hope to have any experimental knowledge of its unfailing efficacy.

It was at this particular place and time, when the people of God had doubted Him, and been discomfited, and Moses had called upon Him, and had, therefore, proved Him "a very present help in time of trouble," that Jehovah appointed for His people "a statute and an ordinance, and there He proved them, and said: 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee. And they came to Elim, where were twelve

wells of water and three-score and ten palm trees; and they encamped there by the waters'" (Ex. xv. 26, 27).

Brothers and sisters, your history and mine has a marked resemblance to the lives of the people whom Moses led through the wilderness at the command of God. Like them, we have all had our moments of transfiguration, and some God-sent Miriam has arisen in our midst, leading us in our hour of victory in triumphant song. We have been filled with joy and with the spirit of adoration because our God hath fought our battles and wrought out for us some mighty deliverance; but ere long we also have been allowed to suffer hunger or thirst of heart or body, and, far from being "more than conquerors" in the trial, through Him who hath loved us, many of us have been defeated by it, because we have looked in dismay at the strange circumstances we could not understand when we ought to have looked only at the Right Hand of the Most High (Psa. cxxiii. 2, 3), which is ever ready to be stretched out for our deliverance.

Happy for us if some Moses has then stepped across our path and cried unto the Lord our God for us, thereby encouraging us to cry unto the Lord for ourselves, expecting to receive His mighty help and direction in our time of need.

How often at the waters of Marah—at some bitter spring in our life we have cried unto God and been surprised to discover that our sorrow has proved the opportunity He has chosen to cause us to see His covenant of grace, and to enter into covenant relationship with Himself!

It may have been in some painful and protracted sickness, or in some sad season of loss or bereavement that God has shown us our own unbelieving, and, therefore, murmuring spirit, and the loss it has entailed upon us, and through the vision of our own failure caused us to seek grace to confess and forsake, through the Holy Spirit, the unsundered will, which was the real origin of nearly all our suffering and heartbreak. Praise God, though "we have turned every one to His own way," the Lord "hath made the iniquity of us all to meet on Him (Isa. liii. 6.) who was delivered up for our trespasses, and was raised for our justification." Rom. iv. 25.)

As the sick and the sorrowing amongst us, who are starving to day at the waters of Marah, are honestly willing to listen obediently to the Divine voice and to accept the judgment of God, and love them heartily, forsaking once for all everything in their lives which they realize to be out of harmony with the Father's will, they will surely find, like Moses of old, that God still shews His people a tree which sweetens and heals the bitter waters of human existence when they have faith to cast it into the fountain of their own life.

This living tree—Christ Jesus—is bearing fruit "on either side of the river of water of life" (Rev. xxii. 1, 2), and is producing the same life giving fruit on the earthly side of the river—where we are able now to partake of it, and to gather the leaves which are "for the healing of the nations"—as it is producing on the other side of the river—the heavenly side, where saints in glory are partaking of its blessed fruitfulness.

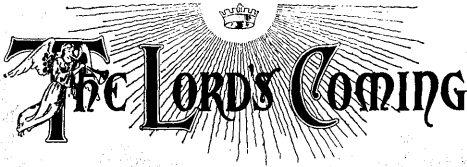
"The man of grace have found  
Glory begun below.  
Celestial fruits on earthly ground,  
From love and faith do grow."

This tree of life is the Divine Man who says of Himself to dwellers upon the earth as well as to glorified saints, "I am the Resurrection and the Life." Jno. xi. 25.

Christ in us is the Living Tree which God revealeth to be the healing power of all our ills of heart and mind and body. Faith simply accepts Jesus as such, feeds upon His indwelling life, lives upon Him and waxes strong.

"Blessed are they that do His commandments, that they may have right to the tree of life." Rev. xxii. 14. "He that hath an ear let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7.

Blessed, Holy Comforter, we thank Thee for every one whose ears Thou hast opened to listen to Thy still, small voice; move us all, we beseech Thee, to accept from Thee the fulfillment of this precious promise in our personal experience, and cause us evermore to eat of the tree of life, and to give of its fruit unto those around us, that they also may eat and live. Amen!



## When Will He Come?

BY WILLIS LORD, D.D.

### THE TIME.

WHEN will the Lord thus come again? It is an inquiry, not only natural, but also becoming and right. A true interest in the great event itself will inevitably awaken a like interest as to its time. Those holy men of God, therefore, who spake as they were moved by the Holy Ghost, searched diligently, even as those who search for gold, to learn what time, as well as what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (I. Peter i. 11.) They searched, indeed, within the limits of Divine revelation. For any moral to pass beyond those limits is as irreverent as it is in vain.

### ABSOLUTE TIME.

Of the absolute time of the second coming we know nothing. God has revealed nothing. The times and the seasons are in His own power. Almost at the close of His ministry on the earth, the Saviour said: "Of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son;" *i. e.*, in His character and office as the Divine human Mediator, "but the Father." This is still true of all men. It is probably still true of all angels. If the Son has now this knowledge, He has not revealed it. In the Gospels, in the Acts, and in the Epistles, all of which have been given to the Church since He spoke these words, and all of which shed a fuller light than before shone on the events to come, there is no exact determination of the time. Nor from the Apocalypse, that wondrous book, which closes the supernatural record, and, "which God gave unto Jesus Christ, to show unto His servants things which must shortly come to pass," can we learn at what hour or on what day the Son of Man will come.

### RELATIVE TIME.

Of the relative time, however, of the second coming, the Church has knowledge. It has pleased the Father to cast some of the rays of that light which proceeds from His throne, upon, at least, its place in the order of the Divine counsels. We know that the Son of Man came in the manner and at the time foretold by the prophets; and that men did unto Him whatsoever they would. We know that we are living in the last days and under the immediate ministration of the Holy Spirit. We know that these days are now far on in their course, so that, on the scale of Divine, and probably, of human measurement, the end is nigh. We know that the next great predicted event in the unfold-

ing future, and relative to the Messianic kingdom, is the manifestation of the Son of God in glory and to reign.

### THE MILLENNIUM.

Some, indeed, will ask, must not the millennium intervene? The Scriptures do not teach that it must; but, apparently they teach the reverse. What is the millennium? The word itself is made up of two Latin words, and means, literally, a thousand years. A thousand years are a millennium. In Rev. xx. 1-7, the beloved John uses this word in its Greek form to denote a most single and glorious period in the history of the Church to be realized in the future. If we read his statements, using the word millennium, instead of translating it, it may serve to render more clear and definite our views of His meaning.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan and bound him a millennium, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the millennium should be fulfilled, and after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgments was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither His image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a millennium. But, the rest of the dead lived not again until the millennium was finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a millennium. And when the millennium is expired Satan shall be loosed out of his prison."

### ANALYSIS.

Analysis of this interesting Scripture shows its essential points to be these, viz:

1. The future embosoms a definite and most eminent period which is here called the millennium.
2. At the beginning of the millennium, Satan is to be bound, cast into the abyss and shut up, so that he can deceive the nations no more, until the millennium is past.
3. In connection with the binding and imprisonment of Satan, the saintly dead, or the dead in Christ, are to live again. Their resurrection is the first resurrection, or the resurrection of the just, or the resurrection unto life. These risen dead are blessed and holy, and as priests of God and of Christ, they are to reign with Him during the millennium.
4. The rest of the dead, *i. e.*, those who are not dead in Christ, will not then live again. They will have no part in the first resurrection. They sleep on in their graves, and over them the second death will have power.
5. At the close of the millennium, Satan is to be let loose again for a little season.

Such is the origin of the term millennium. Such is the inspired view of the notable period which it designates. Very naturally and doubtless with truth, those glowing descriptions which the Scriptures elsewhere give of the future bliss and glory of the Church on earth, are referred by most to the same period, and the word millennium is used to express their immense import.



# THE CHRISTIAN ALLIANCE

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## EDITORIALS



### Convention in Syracuse.

OUR FRIENDS in Syracuse, New York, have just held their annual convention. It was a time of unusual blessing. For some time the work in Syracuse has been growing rapidly and steadily in the confidence and good will of Christians of all denominations. The work has been conducted with much good judgment and in a Christian spirit, and has lived down the prejudices which so often arise from misunderstanding.

Many of the churches and pastors have shown the kindest spirit, and the large Plymouth Congregational Church was offered for services in the kindest spirit and with the unanimous consent of the pastor and officers. Several of the pastors took part in the services of the convention, and expressed in various ways their sympathy and interest. The attendance was quite large. For three days the spacious building was well filled with an audience reaching often to almost a thousand persons, and representing all classes of Christian communities. Many of the pastors were present at the various services.

Addresses were given by some of the local pastors, also by Dr. Nathaniel West, who lives in Syracuse.

Among the invited speakers from a distance were: Rev. Stephen Merritt, Miss L. Shepard, Rev. A. E. Funk, Mr. Robert Jaffray, of Kenwood, and Mr. Simpson. We had the pleasure of being present with our friends in Syracuse during the last day of the convention.

The great themes of Holy Spirit, the Lord's Coming and Evangelization of the World were presented to large, sympathetic audiences. There was a deep missionary interest, and the pastor, Mr. Anderson, reported at the closing service that during the past year the Alliance in Syracuse had contributed \$1,200 for the support of Foreign Missions, a much larger sum than they were expending upon the work at home.

Two of our best missionaries have already come from Syracuse—Miss Petrie, of India; and Miss Galbraith, of China;—and their going out has left upon their friends at home a very marked influence. We believe that we shall soon have another installment of equally devoted efficient missionaries from the Syracuse branch.

There was a large and influential delegation of the friends from Kenwood, and a number of visitors from other places in the neighborhood. The work of Mr. Anderson in Syracuse has been greatly blessed, and it has been a sort of pat-

tern which might well be copied by hundreds of friends throughout the land.

We greatly rejoice in the quiet, substantial prosperity of the entire branch, and the manifest presence of the Holy Spirit in the meetings.

### To Our Subscribers and Friends.

WE DESIRE to say to our many friends and readers that we cannot too kindly thank them for their patience and good nature in connection with a number of irregularities which have crept into our mailing department during the past few months. It is only due to the publishing office to say that the entire force has been unusually pressed with the extra work arising from the reorganization of the whole system and the removal of our publishing and printing offices to new quarters.

The issuing of new subscription cards, the dropping of the names of subscribers who have failed to renew their subscriptions, and the pouring in of hundreds and thousands of letters of inquiry, explanation, renewal, etc., have led in a number of instances to delay in our correspondence and caused irregularity in sending copies of the ALLIANCE.

The entire mailing list was reprinted, and some mistakes have also crept in, which will take a little time to thoroughly correct, but our clerical force has been increased, and has been working faithfully, and we think with the commencement of the ensuing month the new system will be found to work with regularity and satisfaction.

We need scarcely say that our ALLIANCE readers are to us a real parish of friends, and we should be very sorry that the faults and errors of any system of business and correspondence should for a moment interrupt the perfect fellowship which has made our work a labor of love, and our constituency of readers a beloved family circle in the Lord.

We are constantly receiving the most touching assurances of gratitude for blessings received through our columns. We need scarcely say that this work is carried on not as a matter of speculation or business, but as a service for the Lord.

### The Instinct of True Modesty.

ONE OF the marks of highest worth is deep lowliness. The shallow nature, conscious of its weakness and insufficiency, is always trying to advertise itself and make sure of its being appreciated. The strong nature, conscious of its strength, is willing to wait and let its work be made manifest in due time. Indeed, the truest natures are so free from all self-consciousness and self-consideration that their object is not to be appreciated, understood or recompensed, but to accomplish their true mission and fulfill the real work of life.

The desire to be appreciated and praised is in itself an indication of spiritual poverty and self depreciation. Hence, it has been truly said that pride and vanity are opposite qualities. The truly proud person is not vain. The one that thinks highly of himself cares little what others think. There is a true spiritual consciousness of our high calling in Christ which will make us indifferent to the applause of men.

One of the most suggestive expressions used respecting the Lord Jesus is given by the evangelist John in the thirteenth chapter of his Gospel, where we read, "Jesus, knowing that He came from God, and went to God, riseth from supper and began to wash the disciples' feet." It was because He knew His high dignity and His high destiny that He could even stoop to the lowest place and that place could not degrade Him.

God give to each of us the Divine insignia of heavenly rank, a bowed head, a meek and lowly spirit, that instinctive modesty that does not think meanly of itself, but has ceased to think of itself altogether! Truly it is said of such, "God giveth grace to the humble," "And he that humbleth himself shall be exalted."





## The Spirit of the Resurrection.

BY REV. A. B. SIMPSON.

Ezekiel xxvii. ; viii.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. viii. 2.

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that hath raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. viii. 11.

THE thirty-seventh chapter of Ezekiel is one of the most remarkable exhibitions of the work of the Holy Spirit in the Old Testament, because it introduces with great clearness and definiteness the doctrine of the resurrection.

This truth, beyond all others, is characteristic of the system of redemption. It might be called the patent sign of the Gospel. Far more than the cross, the symbol of baptism expresses the fundamental idea of the Christian religion, for, while the cross speaks only of death, baptism tells also of resurrection and life.

This truth, foreshadowed in many Old Testament passages, and doubtless underlying the teaching of all the prophets, is brought out here with great distinctness, and it makes a passage one of the marked ones of Old Testament revelation.

### I.

First, we have the vision in the valley of dry bones. This is not a vision of the resurrection proper, but rather of a special resurrection. The prophet is taken in the Spirit into the valley of dry bones. It is the scene of some ancient battle, and he beholds around him the skeletons of the fallen army, and lo! they are very many, and lo! they are very dry.

A generation has passed since they fell, and the flesh has long ago withered from the skeletons, and the bones lie bleached and withered under the open sun. Suddenly the question comes to him, "Can these bones be alive?" And his wise answer is, "Lord Thou knowest." Then there comes to him the command, first, to prophesy unto the bones, and proclaim to them the Word of the Lord, and announce to them that they shall live. And lo! there comes a noise, and a shaking, and bone cleaves to his bone, and they assume the forms of men, but still there is no breath in them.

Then a second time the Word of the Lord comes to him, commanding him to prophesy unto the breath of life to come from the four winds and breathe upon these slain that they may live, and lo! as he prophesies and commands the spirit of life to come into these lifeless forms, there is a quivering moment, and the life passes into every frame, and they spring to their feet and stand before him a mass of living men, and an exceeding great army.

### II.

THE APPLICATION OF THIS TO ISRAEL AS A NATION.

God does not leave him in doubt of the meaning of the

vision. Its first and immediate application is to his people. They were mourning over their national ruin, and saying, "Our bones are dry, and our hope is dead, we are cut off for our parts." But he tells them that the voice of God is yet to come to them, and the power of His Spirit is yet to breathe upon them, and that even shattered and hopeless Israel shall revive, and the nation shall spring to life once more, and return to their own land and resume their place in God's great plan, while their divisions and disunions shall cease forever, and God shall dwell among them and restore His ancient sanctuary and renew His covenant with them forevermore.

There could scarcely be a more appropriate figure of Israel's depressed condition than the vision of the dry bones. For eighteen centuries their hope has been dead in a far more terrible sense than was true even under the Babylonian captivity. It is not a century ago since the children of Israel were disfranchised outcasts of every nation, and even in Great Britain itself the voice of the pulpit and the whole Christian press was raised against the first proposal to give the right of franchise to Hebrew citizens and allow the children of Abraham a place and a name among the Gentiles.

For centuries they have been truly "outcasts of earth and reprobates of heaven," and the idea of their restoration to their own land, and to their ancient blessing, might well be deemed the most hopeless prospect that language could express. But lo! already the vision of the prophet begins to be fulfilled. The Word of God respecting Israel has been recovered and re-issued. God's people have begun to understand His purpose concerning Israel, and have begun to preach the Gospel, even to the unbelieving sons of Abraham, and to proclaim to them, like the ancient prophet, the word of hope and promise, and call them from their graves to their true Messiah and their only hope; and lo! already there is a noise and a shaking, and bone is beginning to come to his bone, and a national revival of Judaism is one of the most marked signs of the day.

A spirit of reunion and reorganization is everywhere abroad among them. National societies are being formed. The rich and the poor are coming together. Great leaders of the nation are lending their financial strength to the cause of the helpless and the outcast. And while as yet it is not a spiritual movement, but merely a reorganization of national life and hope, yet it is just what the prophet predicted would first come to pass, and he must be blind, indeed, who does not see the ancient vision being fulfilled to day among the children of Israel in every nation under heaven.

But there is a deeper spiritual movement. The Holy Ghost is also beginning His saving work. The deeper heart of the nation is beginning to be touched, and some of her sons are recognizing their long rejected Messiah, and beginning to accept Him as their Saviour and their King.

These are but precursors of that latter rain which is to fall, when "the Spirit of grace and of supplications shall be poured out upon the house of David and the inhabitants of Jerusalem, and they shall look upon Him whom they pierced and shall mourn for Him as one that mourneth for an only son. And then shall a fountain be opened for the house of David and the inhabitants of Jerusalem, for sin and for uncleanness," and all the blessed promises for Israel shall receive their spiritual fulfillment.

Then shall Israel and Judah be united. Then shall the severances of ages be forever healed. Then shall they be cleansed from their defilements, and uncleannesses, and idolatries, to sin no more. Then shall they take the place of

God's chosen people, and, as the Queen of nations, and the special witnesses of Jesus, the sons of Abraham shall fulfill their high calling, and their restoration shall be to the Gentile world "as life from the dead."

Then shall God's sanctuary be among them once more. Neither shall He hide His face from them any more, but they shall dwell forever in His covenant love, the Lights of the world, and the Leader of the nations.

### III.

#### THE APPLICATION OF THE VISION TO THE SPIRITUAL LIFE OF THE SOUL AND THE CHURCH.

There is something worse than the death of a nation, something worse even than the death of the body. It is the spiritual death of those who lie sunk in trespasses and sins. The condition of human souls is like the bones in the valley of vision—very many and very dry. There is no human probability of restoration or life. But there is hope in God and in resurrection life.

There is the same twofold agency which we see in the nation. First is the Word of God. This is the Divine instrument in the conversion of souls and the quickening of the spiritually dead. "Being born again of incorruptible seed by the Word of God which liveth and abideth forever."

Although souls are lost and dead, God commands us to proclaim to them the Word of God, and to tell them that He has sent them life, and is waiting to quicken them and bring them out of their graves.

This very word which they are unable to understand or feel or believe is the power through which they are to be awakened and brought to life. There is a strange potency in the Gospel to awaken the human conscience and quicken the human spirit by the power of the Holy Ghost.

But the Word of God alone can only bring about an outward reformation, like the baptism of John, which changed the lives of men and the forms of habits of their conversation, but it cannot put breath in them. And so the first effect is the abandonment of sin, the reformation of life, the assuming of the forms of righteousness, "but there is no breath in them. The great Agent in the real and vital transfiguration is the Spirit of the Living God, "the breath of life from the four winds of heaven."

There is something very significant about the way in which the prophet was commanded to address the Spirit. It was not the language of entreaty, but of command. Just as he was commanded to prophesy to the dry bones, and bid them live, so he is commanded to prophesy unto the Holy Ghost, and bid the Spirit come and quicken those lifeless stones.

Is there not for us the significant suggestion and solemn lesson that we are to speak the Gospel to men in the authority of God, and with the expectation of its power, and we are to claim the Holy Ghost to accompany the words and give efficacy to our testimony and work with the same authority? That we are not only to ask Him and invoke Him, but to command Him and to use Him, and fully expect His almighty efficiency to accomplish the work for which He sent us?

Just as the laws of electricity, when properly understood, place at our command the forces of electricity, so, when we yield to the laws of the Spirit's operation, we may command the Spirit's operation and fully count upon His mighty working and infinite power. Is not this the real meaning of faith and the real province of prayer in the ministry of the Gospel?

Is not this the secret of many of our failures? Do we command Him as we might? Do we use these infinite forces which God has placed at our service for the accomplishment of the work for which He has sent us?

The effect of the Holy Spirit's work is not a mere reformation, but a transformation. The forms of life are quickened into real life, and the men spring to their feet and stand before him, "an exceeding great army." They do not now need to be carried. They are themselves self-supporting; nay, they become an army of mighty power, and go forth in aggressive conflict to fight against the enemies of God and impart to others the blessing which they themselves have received.

This mighty Holy Spirit is recognized as present in the world. The four winds indicate the four quarters of the earth, and they suggest the omnipresence and the ever-presence of that blessed Spirit who is with the church, through the Christian dispensation, as the endowment of power for every commission on which the Master has sent her. Shall we claim our high and Divine resources? Shall we utilize the infinite and all-sufficient supplies which our Master has committed to us, and shall we, with a simpler, bolder confidence, give forth the authoritative Word, and call down the Almighty Spirit to quicken the dry bones of a lifeless Church and to awaken the spiritually dead, that Christ may give them life?

### IV.

#### THE FUTURE RESURRECTION.

While this passage is not a literal vision of the resurrection from the dead, at the same time it assumes it and takes it for granted. That glorious doctrine is more fully unfolded and differentiated in the teachings of the New Testament. We see it first in its great pledge and first fruit—the resurrection of the Lord Jesus Christ. We see it next in the resurrection of His people at His coming, and we see the vision of it in its final and glorious age at the consummation of all faith.

In every instance it will be, in some measure, at least, the work of the Holy Spirit. He who is working out the spiritual resurrection now will accomplish it at the glorious appearing of our Lord, and "will change the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able to subdue all things unto Himself."

We shall not dwell on this glorious doctrine now. It will be much more fully unfolded in later Scriptures. It is our blessed hope, and already we have its Divine pattern and pledge in the first begotten from the dead, the glorious Prince of Life, the Lord Jesus Christ.

### V.

#### THE APPLICATION OF THE VISION TO THE WHOLE REALM OF FAITH AND SPIRITUAL POWER.

There is a greater truth presented than even the literal resurrection. The thought lying back of the prophet's vision and the profound truth that it throws forward upon the perspective of faith is this: That the resurrection is the pattern and guarantee of all that God is able and willing to do in response to the faith of His people.

Expressed in a single sentence, the thought is this: That we have a resurrection God, and we ought to have a resurrection faith. Is not this the sublime thought which the apostle Paul has presented in the magnificent climax of the first chapter of the Epistle to the Ephesians, where he prays that the "eyes of your understanding being enlightened; that ye may know what is the hope of His calling and the riches

of the glory of His inheritance in the saints and what is the exceeding greatness of His power to us-ward who believe!"

Now comes the measure and standard of that power, "According to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Henceforth, the standard of faith and the measure of God's working for His people is the resurrection of the Lord Jesus Christ.

When any trying situation presents itself, when any hard question is asked, and unbelief seems to say, "Can these bones live?" we have the simple answer, "It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God."

There are things that are darker than the grave and sadder than death. There are spiritual situations; there are family troubles; there are business difficulties; there are catastrophes and calamities; there are needs and trials compared with which the tears of bereavement are sweet and the darkness of the sepulchre is bright indeed. But, thank God, we can meet these difficulties, these trials, these situations, these seeming impossibilities, and say, "Our trust is not in ourselves, but in God, who raiseth the dead. Who delivered us from so great a death, who doth deliver, in whom we trust that He will yet deliver us." This is our hope for the hour of fierce temptation, the time of sorrow and trial, the conflict with sickness and pain, the desperate campaign with the powers of darkness as we go forth to save men and evangelize the world and bring the coming of our Lord.

All these are situations too hard for us, but, thank God, we can meet them every one with the God of the resurrection, with the hope of the resurrection, with the faith of the resurrection, with the life of the resurrection, with the pledge of the resurrection, and say, "Yes, it is all true. With men it is impossible—BUT GOD—who raiseth the dead."

Break from your fears, ye saints, and tell  
How high your great Deliverer reigns;  
Sing how He spoiled the hosts of hell,  
And led the monster Death in chains.

Say, "Live forever, Wondrous King,  
Born to redeem and strong to save."  
Then ask the Monster, "Where's thy sting,  
And where's thy victory, boasting grave?"

### Add Courage.

ADD to your faith courage; be strong and brave, but how? Work it up yourself! Oh, yes; I am going to be strong and brave! Well, try; and then let the devil try, and see how you are to-morrow morning. You cannot make Divine courage. Add it to your faith! How is that? Take it from Christ, from His heart. Take Christ's courage. By faith draw it out of Him. You cannot draw it out of the depths of your own heart. You may draw up from that well all you like, and you will still find the muddy waters of cowardice, but add to your faith Christ's courage. He never failed; He never feared. He sets His face like a flint, and He said, "I know I shall not be ashamed."

If Christ is in you, you will do just the same. When you find the need of courage, do not try to be courageous, but draw it out of Christ's heart. Add to your faith, that is, just reach out a hand and take it from Him. Faith is just a gift to man, and God the giver, and you take and He gives, and you are then a partaker of the Divine nature; you are just taking the divine nature; that is all it is.



### Guess What I Live For.

"WHAT do you live for, Dorothy? Do you live to eat, or eat to live?"

"I eat to live, of course," said Dorothy. "I wouldn't live just to eat."

"Well, what do you live for?" said her big brother Ned, laughingly, as if a little boy or girl shouldn't have a reason for living as well as older people.

The questions was addressed to a bright eyed, rosy-cheeked little girl just eight years old. Her brown eyes fairly sparkled, she was such a merry little girl.

All of the family were at the dinner table—not quite all either, for Dorothy's mother was away from home, and her father, who formerly was a steward in the Methodist church, had gone to heaven; so there were only Ned, Dorothy's big college-boy brother, her big sister Nell, and her sister Mabel, just eleven years old.

"Well, guess what I live for," said she.

And they all began to guess in the merriest mood what such a funny little girl was living for. She had a reason, though. Before they were through guessing, they found that she had two reasons—two genuine reasons.

"I guess," said Ned, "you live to go to school."

"No, I don't," said Dorothy, "not that."

"Well," said her big sister, "I guess you live to see your mamma again."

"No, not that."

"I guess," said Mabel, "you live to take music lessons."

"No, I don't," said she.

"I've got it," said Ned again; "you live to grow to a young lady and have a nice time."

"No, not that," replied she, shaking her head.

And so the guesses went round until Mabel guessed that she lived to do good, at which Dorothy nodded her little brown head, her eyes twinkled, and a flush came to her cheek—I think, from modesty, since that seemed such a grown up reason for a little girl to have. But, anyway, she had already decided that it should be one reason why she was living.

"That isn't all, though," she said. "You'll have to guess again. I've got another reason."

"O, pshaw!" said Ned, "it isn't anything else at all."

"Yes, it is," replied she, "and it's something hasn't anybody guessed yet."

"Well, I can guess it the first time," exclaimed Ned. "You live for old Dr. Hunt," who was a big, fat, funny doctor that came to see Dorothy when she was sick, and brought her candy.

"No, I don't," said she, with a peal of rippling laughter. And so the guesses began again.

"You live to keep house for mamma; to have a nice time; to play with your dolls; to eat watermelon," all followed in rapid succession, but not one guess was correct.

Finally it was agreed that each person was to have three more guesses, and if none were right, Dorothy was to tell her mysterious reason.

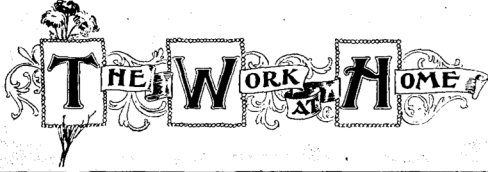
Now, what do you think it was? For no one thought of the reason, though it was the best of all.

"I live to love God," said Dorothy.

And verily she made them all feel condemned, because such a beautiful, good reason had not readily suggested itself to them as being the supreme reason why everyone is living.

"Verily there be things that are little upon the earth, yet are they exceeding wise."

Living to do good! Living to love God!—Sunday school Visitor.



### Work in Altoona, Pa.

THE third anniversary of "Gospel Home" in Altoona, Pa., was observed Jan. 25th. An all-day meeting was held, the morning and afternoon being in the Home, and all were largely attended. The first service was devoted chiefly to prayer. Dr. Perdue of Tyrone, read I. Thess. v. 16-25, making some practical applications. The presence of the Spirit was manifest, and all were brought into closer fellowship with God.

At the afternoon service some were present from other places, among them Mr. and Mrs. W. H. Conley of Pittsburgh; Mr. and Mrs. J. A. Best, of Washington, Pa.; D. C. Taylor and others from Tyrone. Mr. Best spoke with edification on "The Bride of Christ," the high calling. Those who have the Divine nature are overcomers, and will sit with Him upon His throne. Mrs. Best followed with a tender and helpful message based on II. Peter iii. 11.

Mr. Conley spoke with much liberty on the necessary preparation for the Coming of Christ, and referred to some of the signs of that event, citing Dan. xii. 4, and its fulfillment in these last days.

The evening service was held in the W. C. T. U. Hall, which was filled. Rev. J. S. Woodburn, of Altoona, led in prayer. Mr. Sempf gave a brief account of the origin of the work and its progress during the three years, referring especially to the theme, "Mrs. Best followed with a tender and helpful message based on II. Peter iii. 11." The work at the centre has been strengthened. A larger and more suitable house has been secured. Loyal, loving hearts and hands work for its interests. Six regular weekly meetings are held in the Home, besides cottage meetings, hospital visitation, work among the Italians and Jews, and during the year seventeen conventions were held in different parts of the State. The Home is a blessing to some of God's needy ones by staying for a time in it, and through correspondence and prayer. During the past year \$430 were contributed for missions, books and tracts \$160; and our Father has not failed to supply all the Home needs, which have necessarily increased. To Him be all the praise and glory!

A precious work is developing in Tyrone, fourteen miles east, where meetings are held. Since the opening cases of healing have occurred, and they are rejoicing in "living in Canaan now."

Mrs. Sempf spoke of the joy of trusting God, and that in obeying the Scripture, "Not slothful in business, fervent in Spirit, serving the Lord," the truth of Phil. iv. 19 is realized. She also told how the Lord has been perfecting the Holy Home, as a step toward wider fields of service. Miss Mahaffey, now in India, Miss Sperry in Ohio, Miss Giles in the N. Y. Training Institute, and recently two others, were sent by Him. Miss M. E. Allworth, one of the students from the Institute, and Miss Florence Dayton, of Tyrone, followed with testimonies of praise and blessing, the former telling how God delayed her going to Africa and sent her to Altoona.

Then followed a cloud of witnesses, who spoke from rich experiences in the Divine life for soul and body. About twenty-five testified to being healed, and hearts overflowed with praise and gladness until 11 o'clock. Truly the place was glorious with His presence!

Saturday night Mr. Conley spoke in the Baptist Church, Tyrone, and in Altoona, Sunday afternoon, using his large chart on "Dispensation Truth." He is at home on these lines, and his addresses were much appreciated. Sunday night addresses were given by the visiting friends and others, and with many thanksgivings and increased confidence in God another year is entered upon, waiting, working and watching for the Coming of the King.

### The First Fruits of Divine Healing in the Christian Alliance Home in Detroit.

This Home was formally dedicated August 12, 1894, to the worship of God on the special lines of the Four-fold Gospel, and as a rest for weary sick ones who desire to know Jesus as the Physician.

One week after the opening, Amelia Lochner, of Adrian, Mich., was very singularly led to come here, not even knowing the character of the Home, but with a hunger to know Jesus more fully.

She had been seriously ill for nearly five months, the greater part of the time in Grace Hospital of this city, suffering from injuries received on the side and head, causing inflammation of the brain, from which disease the doctors all agreed she could never fully recover without an operation of trephining.

All preparation was being made for this, but in answer to prayer of Alliance friends in Adrian she would not consent to its being done, although she knew nothing at the time of the prayers being offered for her, but remarked to the doctors that she had more faith in God than in their operations. From this time she desired only to get well enough to leave the hospital, which she did about two weeks later, but was confined to the bed another week, when she was unexpectedly led to this Home, where she remained four weeks.

The first day the dear Lord gave her a token of His will and power to heal by removing a very serious difficulty, but the trouble of the head still remained, causing intense suffering. At the close of the first week she was anointed, and retired with an assurance that the healing was accomplished, although the symptoms remained. The following morning she arose perfectly well, and after assisting in housework walked a long distance to tell her friends of the wonderful healing, and has since worked every day without even a recurrence of any of the old troubles.

To God be all the praise, for thus has He sealed His work here, and since that many more have found rest of soul and body.

MRS. J. C. SHIER,  
386 Trumbull Ave., Detroit, Mich.

### All-day Meeting, Ithaca, N. Y.

AN ALL-DAY meeting of the Christian Alliance was held in Ithaca First Baptist Church, January 16, commencing at 9 a. m., by singing "There shall be showings of blessing;" but we did not have to plead, for the blessed Holy Spirit was there in power to be a Teacher, and His indwelling as a Person rather than an

influence was clearly and forcibly shown. It was manifested that the leaders understood by an experience of their own what they were teaching. Different leaders (mostly officers of our Alliance) were appointed for each hour. The interest became so great and absorbing that it seemed almost an intrusion to say to the leaders, "Your hour has expired."

The missionary work of our Alliance had its place in the meeting, which was very fitting in connection with the subject of the coming of Christ. Gold offerings were presented for this cause, viz., a watch, chain, and finger rings.

The day so well commended itself that we are encouraged to continue such all-day meetings, for the mass of people do not understand the teachings of the Alliance; hence prejudices have arisen concerning it. We believe when they become thoroughly acquainted with its teachings, and fully recognize them, they will never again be satisfied with a faith which cannot take Christ for the body as well as for the soul.

A number expressed a desire to enter into this blessed fullness in Christ, and some new names were added to our list of members. Praise the Lord!

The meeting, which was one to be remembered on account of the wonderful presence of the Holy Spirit, closed at 5 p. m. by singing the Doxology.

Yours in the work and in Christ,

LOUISE A. GRIFFIN,

Secretary.

### In Memory of Mrs. Nellie Gallinger.

THE Gospel Mission of Syracuse loses one of its most faithful members and active workers in the death of Mrs. Nellie Gallinger, which occurred at her late home in that city Thursday morning, February 7.

She, with her husband, Mr. A. P. Gallinger, of the firm of F. H. Moore & Co., and her sister, Miss Mary A. Moore, was identified with organizing and opening this mission. Mrs. Gallinger not only freely gave her services as organizer, but was a liberal supporter for the financial needs of the work.

For two years she was present nearly every night, and was much used of God in song, testimony and prayer in leading many souls to the Lord Jesus Christ. Although but twenty-seven years of age, she was wonderfully developed in the Christ life; for she "had learned the wondrous secret of abiding in the Lord."

In respect to her memory, which is precious to all who knew her, and in honor to her Lord and Master, a memorial service was held in the Mission, 317 West Fayette Street, Sunday afternoon at 4 o'clock.

MILTON S. ANDERSON,  
Pastor.

REV. H. C. MCBRIDE and Mrs. McBride wrote Jan. 23rd from Peekskill, N. Y.: "We are in the midst of a wonderful revival in the Rescue Mission here. We are crowded out of the Mission Room into Liberty Hall. Over fifty men converted and the work is being begun. The converts have been from eighteen to seventy-five years of age. The hall is filled. Pray for us."

Since then we learn that about 150 souls were led to Christ.

MR. BERNARD ANGEL, of Chicago, will take up the Jewish work under this Christian Missionary Society, which was formerly conducted by Mr. Warzawick.

COLONEL HADLEY, of St. Bartholomew's Rescue Mission, proposes to organize a training school for Rescue Mission workers.

## YOUNG PEOPLE.

Students' Missionary Society.—N. Y. M. T. Institute.

WHAT! a missionary society for a missionary institute? Yes; for you must remember that all the students who come here do not do so with the purpose of preparing for the foreign field, and one of our aims as a society is that the Holy Spirit may through us inspire such hearts with a true missionary spirit and enthusiasm.

A second aim is to bring the great field, the world, before the students systematically, and to this end we have a meeting every alternate Saturday, at which time some one or two of our number speak to us on stated fields. The intervening Saturday nights are taken up with a special talk on some particular territory, generally by some returned missionary.

We praise God very much for the privilege of having with us this school year our dear Brother Macomber (Congo), and for having had dear Brother Coddington (just sailed for the Soudan), who have both been much used of the Spirit in giving us a clearer and truer idea of the great work to which He has called so many of us.

A third aim is to pray daily for the dear ones who have gone forth into the whitened harvest, and for this purpose we meet each noon hour, taking up a different field each day of the week. We praise the Lord for the interest taken in these gatherings, and that He has given to us this sweet ministry of prayer, which means so much for those on the front as well as for ourselves.

Another aim, but not the least, is that of encouraging a spirit of giving to the great cause of missions. The Lord has not permitted us to do much along this line, but, on the other hand, He has so burdened our hearts for the Christless millions of the regions beyond, that we do not need to work up a spirit of giving; and how much better His way is after all! Numbers of our dear students are trusting God for their daily needs, and none of us are rich in earthly treasure; yet He has enabled us so far to give two hundred dollars (\$200), part of which money has accumulated by our not using meat and butter at certain meals. We give Him all the praise, and take Him for greater things.

The object of our support is the Soudan Mission School for Boys, and we know that our little gifts will aid in bringing into the fold some of those precious Timne souls which Jesus died to redeem.

We are also praying the Lord of the harvest to thrust forth many laborers, and we know that He will. Oh! that the young people of our land would heed the Master's call, and rise to enter the open doors which He has set before them, saying, with the prophet of old, "Here am I, Lord; send me!" Oh! let us take up the burden of the Master, and go forth, bearing the precious seed. Surely we shall come again with rejoicing, bringing our sheaves with us.

Secretary.



## AFRICA.

THE UNITED STATES commercial agent for the Congo Free State, Mr. Mohun, states that during one of his journeys in the Congo country he saw fourteen slaves buried alive with the corpse of their chief, and he was unable to do anything to prevent it.

MR. CREIL RHODES has obtained a grant of land for the South African Company, reaching from Cape Colony to Lake Tanganyika and the Congo Free State. It is two thousand miles in length, and its western boundary is not defined. Mr. Rhodes has also bought five hundred miles more of telegraph wires, and is pushing his telegraph line rapidly through from the Cape to Cairo.

## CHINA.

AT THE great examination held at Wuchang lately, 12,000 literary candidates competed. The Central China Religious Tract Society gave a package of books and tracts to each candidate before he left the examination hall. Only a few refused them.

At Nanking no less than 45,000 Christian books or tracts or portions of the Scriptures were likewise given to a still larger number of literary candidates, and most of them were accepted. Who can tell the influence of these messages in the hands of twenty or thirty thousand of the educated young men of China?

THE CHINESE Government paid five thousand dollars to the father of Rev. James Wylie, the Scotch minister, who was murdered in Manchuria a few months ago. The money has been handed over to the Missionary Committee and a chapel is to be erected at Lian-Yang, in Manchuria, as a memorial of the devoted martyr missionary.

WE HAVE already referred to the splendid gift of an elegantly bound copy of the Bible to the Empress Dowager of China last November. Soon after, the Emperor sent to an American bookstore to purchase a copy of the Bible. The messenger soon after returned for a better copy, as the one purchased was found to contain some typographical errors. It would seem as though even the isolated Chinese Emperor was reading the Holy Scriptures, and, perhaps, in the day of his calamity God may somehow touch even his heart with some message of inspired truth.

## GENERAL.

THE EMPEROR of Siam has decided to increase the liberties of his people and to

establish a national parliament, retaining, however, the privilege of nominating the members of the parliament and the right to revise its acts until his people are better educated for political responsibilities. Next to Japan, Siam is making the most rapid progress of any Oriental nation.

THE FIFTEENTH day of March has been fixed for the sailing of a French expedition for the conquest of Madagascar. It would seem as if France has finally determined to take possession of this beautiful island. The effect upon Protestant missions will undoubtedly be disastrous unless God shall interpose in some wonderful way. There is already in Madagascar a native church of over sixty thousand members, with a thousand native pastors. It would be well for Christian hearts to be much in prayer that God will avert the paralyzing influence of French domination, and guard the work which has cost so much to establish in that island of martyr missionaries.

A JAPANESE Educational Society for Foreign Countries has been organized. It is really a Foreign Missionary Society, and has some of the leading Christian men of Japan at its head. Its first mission field is to be Korea, and they are much encouraged in their plan of aggressive work in this new field, and have already had the welcome of some of the native Christians.

THE PRESBYTERY of Shangtung, in Northern China, reports on addition during the past year of 477 converts, an increase of more than 200 on the record of the previous year. The total number of communicants is now over 4,000. There has been a deep religious awakening in many parts of the country during the past year. This is the most hopeful field of Presbyterian mission work in China. The war has as yet afforded no hindrance to the operations of the missionaries. The field occupied embraces a territory nearly twice as large as the State of Pennsylvania.

A WRITER from China says that the first effect of the war is amazement and surprise that any nation, especially the Japanese, should be able to gain an advantage over the Celestial Empire. By-and-bye this feeling will fade, and there will come an ardent desire for all the latest military equipments. When that hour arrives, then the time has come to pour into China, anxious for the first time for information outside her own borders, the emissaries and literature of the true religion. Never before has such an opportunity offered.

## CORRESPONDENCE

Africa.—Mrs. Shoorbridge.

SIERRA LEONE, WEST AFRICA, MAKOMP, January 12, 1895.

MR. KINGMAN asks me to write to you, explaining the changes made in the

mission, and it is a pleasure, I assure you.

We have been moved now over two weeks. We have abandoned Magbeshikate altogether. The house needed making over, and, in fact, it would have been a great expense; and it was necessary to have a station on the river only three miles distant. So we all believed it to be the will of the Lord to do as we have done. We are now at the place where the boats will stop, and Mr. Kingman hopes to get mules or donkeys for transporting goods through to the Koranko and Niger districts. It is pioneer work here yet, no roads nor means of travel or transportation, only on men's heads, which is slow, hard and expensive. And so it will be slower work here than in some of the other fields (I mean as we see it now). But "He who goes before and breaks in pieces the gates of brass and cuts in sunder the bars of iron" is with us, and He will lead us in.

We are all so busy now with house-building and such like, that we have little time for writing.

Mr. Kingman and four of the brothers expect to start for the Koranko country next week. Two of them expect to establish a station in the Koranko, and two to go on to buy donkeys.

Since writing the above we have heard from Mr. Codding of the expected arrival of more new missionaries, and we are, indeed, praising the dear Lord who has heard us. We believe the Lord has shown us the need of these; yes, and more, so still our prayers shall ascend to the Lord of the harvest to send forth laborers, not only to us but to all the needy places of earth.

Mr. Codding and Mr. Dean both speak in glowing words of those who are coming as the Lord's chosen and tried instruments.

The Lord is here to help and bless and quicken, and, yet, we do have many trials that we never met before; but Jesus is mightier than the mightiest, and we can rest in Him amid them all, knowing that the everlasting arms are underneath. And He who has stood by us will also stand by our dear ones whom He is bringing to us.

Mr. Kingman and party are now five days on their journey, and those expecting to stop in the Koranko are at the end of their journey, now two days past if all is well. Mr. Kingman will make this his headquarters, and will be here to help on the work in two or three weeks. We are very busy, as we want to be done with the building when the rains come.

We will have a beautiful place here when finished; indeed, almost any place in this climate can soon be made pretty. I often wish for a photographer's outfit, so we could send you some of the pictures of these pretty scenes. Mr. Shoorbridge and I tried, when in Freetown, to get our pictures, but they were so poor that Brother Mitchell (who went to get them) said they were not worth bringing up country; but the Lord willing, we will try again sometime. I would also like to send you the picture of our native children.

Since coming to Makomp, Bebe, a big Sorako war king, came to see us. (I mean all the missionaries), and brought

us a bullock and a bushel of rice. He came in great state, attended by his big men and a number of wives. He is a king. My brother and Mr. Miller visited him to ask for boys. He has promised some, and I believe he will yet give them to him. These Sarokos are nice looking people, and if we can obtain children from the other tribes around us we can soon preach to these people. I know you pray for us, but I want to ask that you pray especially for our children, some of whom are almost men, that they may be mighty men for God among their own people.

ELLA SHOORBRIDGE.

China, Han-shan-hsien.—M. B. Birrel.

HAN-SHAN-HSIEN, January 8, 1895. It is with a glad, thankful heart that I would seek to tell you a little of what the Lord has been doing for us, as we have waited upon Him in our second annual conference in Central China.

We were a party of twenty-five gathered in the new home the Lord has given us, and He has granted us the blessings of an "Old Orchard" and "New York" convention in one. Praise His name!

From first to last the sweetest spirit of harmony prevailed, and we realized that the Holy Spirit had His own way in all things, and revealed Jesus to our hearts as our All in all.

Deep definite blessing attended our meetings, as the closing gathering for praise and testimony abundantly showed. And among those who had recently joined us from the land of conventions, there were not wanting some who praised the Lord for the best convention of their lives. We have been in the banquet-house under His banner of love, shut in with Himself.

I am sure you will rejoice in the Lord's goodness to us, as we have rejoiced with you in the outpouring of the Holy Spirit experienced by you during the past year. And as He has shown you much that remains to be possessed, and inspired you with enlarged views of service, so has He given us confidence to both attempt and to expect great things from Him, and we believe that in this hard, needy field during this year, "There shall be showers of blessing."

It was a cause of great thankfulness to God to welcome the recent addition to our numbers, and only those who have felt crippled and bound through lack of workers, can fully appreciate the prospect of the work's extension made possible, and yet the multitudes who are without the Bread of life would have made an addition of eighty, instead of only eight more in accordance with the requirements of the field.

The fulfilling of our Lord's last command does, indeed, call for each one doing all in their power to give the Gospel to every creature, and God grant that it may be said of us as it was of "One of old" that we have done what we could!

Yours in His service,

MATTHEW B. BIRRELL.



# SABBATH SCHOOL

Lesson for March 17, 1895.

BY REV. W. H. WALKER.

ZACCHÆUS THE PUBLICAN.

Luke xix. 1-10.

How thoroughly misunderstood was the Saviour's mission by the religious people of His time! Not that there was any need to misunderstand it, for in His teachings He constantly declared that He did not come to call the righteous but sinners to repentance—that they that were whole need not a physician, but the sick. In accompanying with sinners He was about His God-given work, and acting consistently with the object of His mission.

'Tis true He acted differently from any of themselves, for He acted graciously while they, in the spirit of a true Phariseism, separated themselves from others on the principle of "Stand by thyself, for I am holier than thou."

Christ constantly taught concerning His true mission, and often illustrated it by action; in fact, many of His parables were spoken to impress this thought upon the mind of the multitude.

In our lesson we have a practical illustration of Christ's mission, followed by encouraging teaching: "For the Son of Man is come to seek and to save that which was lost."

JESUS AT JERICHO.

Jericho was a very wicked city, yet Jesus entered and passed through it. It was a cursed city—Joshua ii. 1-6, 26; I. Kings xiv. 34; II. Kings ii. 18-22—and thus a fitting type of the world into which Christ came.

It was in His seemingly purposeless journeying He came there, but there was not a step of His life which was not taken in the realization of the deep purpose for which He came into the world. He came into the world to save sinners.

BEHOLD!

Special attention is thus drawn to our lesson by the Holy Spirit in the use of this word "Behold!" and there is much in the account of the conversion of Zacchæus which is worthy of consideration.

He was a rich man. Christ had taught in chapter xviii. how hardly shall they that have riches enter into the kingdom of heaven, yet here is a rich man entering in, and very quickly, and seemingly very easily. He entered in as a poor, lost sinner, and not as a rich man. The difficulty of entering in consists in the fact that we are not willing to enter just as we are. "Not many rich, not many mighty," etc. Thank God, it does not say any.

He sought to see Jesus who He was. The desire was one of mere curiosity, but it was overruled to his conversion. What matter how men are brought into contact with Christ as long as they are

led to receive Him! Many motives may operate in men by which they may be brought to Him. Luke ix. 7, 9; xxiii. 8.

DIFFICULTIES IN THE WAY.

This is a common experience. No sooner does the soul go out in desire after Christ than difficulties of various kinds have to be met and overcome.

There was a personal difficulty: Zacchæus was small of stature. There were circumstantial difficulties: Jesus was surrounded by a great multitude of people. There were social difficulties: Zacchæus was a taxgatherer, the chief among them, one who farmed taxes.

It has often been said that little people are always witty. Whether that is so generally we do not know, but in this particular case it seems to have been true. He was not to be discouraged by his environment, but he climbed into a sycamore tree to see Him, for He was to pass that way. This was rather an old practice, seeking to get away from God. It began early in Genesis, but here, as there, Divine grace sought out and gratified itself by finding the wanderer. God has always been the seeker whether in Genesis iii or in Luke xix.

There are certain elements of faith operating in this action of Zacchæus. We have the ingenuity of faith, the persistence of faith, and the victory of faith all here illustrated.

Zacchæus is now safely up the tree, ensconced among the large leaves of the wild fig, and no doubt having some satisfaction in his success to get away from view where he might see the Saviour.

As he sits there, straining his eyes as the crowd approaches, he is suddenly surprised by the action and words of Jesus as He stood, looked up, and called him down.

"ZACCHÆUS, MAKE HASTE, AND COME DOWN;

for to-day I must abide at thy house."

We see in this action of Jesus the knowledge He had of Zacchæus. It is impossible for He to have known from God. Psalms cxxxix. 1-3. If Gathaniel was seen by Jesus when under the fig tree, Zacchæus was equally known to Him when he climbed the sycamore tree.

There could be no mistaking who Jesus meant when He called out Zacchæus. If there were others in the tree, the call was sufficiently specific to be intelligible. Whether others heard or not, Zacchæus heard and obeyed.

This is like the (effectual) call of the Gospel when it comes to save the soul. It singles out, comes direct, is associated with a purpose, and is effectual. To many the Gospel comes merely as the word of man, to others as the word of God in the power of the Holy Spirit. The call of God springs out of a purpose, and has a purpose.

The call of Zacchæus was down; hence it was humbling. He had climbed by his own effort; now he must come down at the bidding of Jesus, and receive Him. The call of God's Spirit always produces real humility.

The call of Zacchæus was hastening; it came with a "make haste" and was at once responded to. How like Psalm cxix. 59, for: "I made haste, and de-

layed not to keep Thy commandments;" and how like Paul, when the glorified Christ was revealed unto him on the way to Damascus: "Immediately I conferred not with flesh and blood." Ready response, prompt obedience, Gal. i. 16.

ZACCHÆUS AS A RECEIVER.

He made haste, came down, and received Him joyfully. We need to emphasize the fact to-day that men are not made Christians by what they give up, but by Whom they receive. The reason why so little is given up is because so little is received. Men try to give up before they receive, hence cannot give up what they have. The law demanded, the Gospel gives. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. ii. 6, also John i. 11, 12, 13.

Zacchæus had joy in the reception of Jesus. Like those in Acts ii. 41, they gladly received the word; or like the jailer who rejoiced, believing in God with all his house.

The joy springs and deepens as the sense of what we have received in receiving Him dawns upon us. It begins with the things of God, it grows until we learn to joy in God Himself. The joy of forgiveness deepens into the joy of fellowship with the one who has forgiven.

ZACCHÆUS AS A GIVER.

Zacchæus had received a salvation and a Saviour, and now could give his money. An opened heart means an opened pocket and an opened house. Zacchæus took Jesus home with him, and I am sure he never entertained such a guest.

If Zacchæus had been asked to give the half of his goods before he had received Jesus, he would not have done it. He was a close-fisted Pharisee; his motto to get, not to give. After he had received Jesus, however, he stands forth spontaneously, freely, unsolicited. He now began to give rather than labored to get. Surely, in the case of Zacchæus, we have here a most precious fruit of true conversion. When a man is spontaneously willing to use means for his redemption, others, grace has done something for him. Zacchæus acted beyond law, for he restored four-fold. He had become the recipient of grace, and he would act graciously. Ex. xx. 16. Compare Lev. vi. 1-7.

A LESSON OF SALVATION.

"This day is salvation come to this house." Then it is already provided, presented, accepted. It is present and special. The Saviour of the world had come into a heart and into a house. He came into the heart for the house. Acts xvi. 30-32.

THE SAVIOUR'S MISSION.

"The Son of Man is come to seek and to save that which was lost." How much meaning there is in some small words of Scripture! Lost, sought, saved! What germinal words are these, as we look at them and associate them with redemption! Lost; how much there is in this word! How did man become lost? What is implied in it? etc., etc. Sought, by whom? In how many ways? For what object? Saved, from what? To what? For what? By whom? etc., etc.

To be lost means to be without strength, hope, v. 6. To be without love to God, John iv. 9, 10; sinners, I. Tim. i. 13-16. To be sought means love in activity, perseverance, victory. To be saved means to be delivered from sin as well as pardoned of sins, to be brought to God, to be like Him, and ultimately to dwell with Him.

## TESTIMONIES.

How the Lord Healed Me.

THE Lord has taught me many lessons in Divine healing, some of which have been very simple and others have required study, faith, and prayer. I will relate in healing of attack of heart trouble which occurred not long since. The attack was induced by sorrow, long watching with the sick, and by a sudden fright which Satan prepared for this time of weakness. He does not like me, for I have been a considerable danger to his kingdom, by persuading people to leave his service and give themselves to Christ. I believe he has laid his foul hand upon me, intending to slay me many times, but Jesus has saved me hitherto. Praise His name!

My illness seemed as if it would result fatally from a severe attack of the attack, which occurred at the funeral of my brother. I was thought to be in a dying condition for some hours, and for six weeks thereafter my friends watched me night and day, never leaving me alone five minutes during all that time, lest I might be found dead of heart failure. On the day of my healing, I asked my attendant to read a few words from the Bible. She read the fifteenth chapter of John's Gospel. My mind rested on the seventh verse, "If ye abide in Me," etc. I heard no more, though she finished the chapter; for the voice of the Spirit kept repeating this verse to me, so that I felt that Jesus meant just what He said in that verse. I was sure, also, that the Spirit was applying it to my heart.

Later in the day I was alone with my daughter, all others having left the house for a few hours, when the door bell rang, announcing a caller. I asked my daughter if I could be left alone with the Lord for a while, and I wanted to talk with Him about this promise. So I said to Jesus, "I have been abiding in Thee for twenty-seven years, ever since I was sanctified, the very best I have known how; but I am satisfied now that I should not teach my people lessons in abiding, since the Spirit has called attention to this verse, and I desire to know the mind of the Spirit, and, therefore, place myself in His hands to teach me what He will, and I will obey Him."

I knew this act of mine placed me where He would use me, and that my faith was accounted for the abiding (Rom. iv. 3). Counting things that be not, as though they were, "I do abide in Thee, and Thy words do and shall abide in me as the rule and guide of my life, and I now claim the privilege of asking what I will." Then I prayed Him to send me the attack, and enable me to rise from my bed, now. I lay quite exhausted in my body a few minutes. The Spirit said, "Did He hear you?" I must answer this, "Yes" or "No." I thought of His faithful promises, and faith said, "Yes, I know He hears, for He said, Call upon me, and I will hear, and I will come and help thee." Again the Spirit said, "Does He answer? Does He heal?" These direct questions must be answered "Yes" or "No." I saw it was the Spirit challenging my faith and I emphatically said, "Yes, He does hear and heal, for He cannot deny His word."

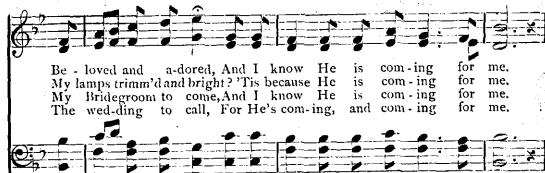
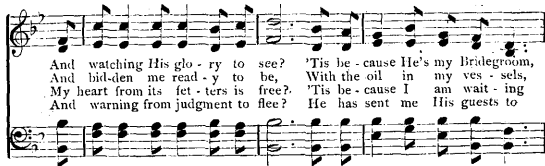
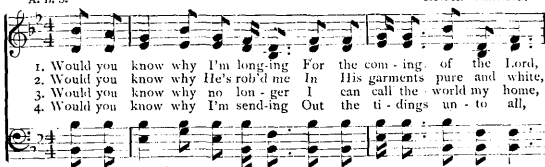
I John v. 14, I began to cry out, "A moment of rest the Spirit said, 'If He hears and heals, why do you remain in bed?' I saw that I was challenged now to prove my faith by definite action, and began at once to move to the side of the bed. I had gained no physical strength, and I began to beg, to plead, as if it would compel me to desist, but I knew that if I failed here all would be lost. I pressed my feet out of bed and sat up, assuring my heart that there was no danger, since Jesus had spoken to me. (I had tried to sit up a few minutes some days before, but had failed and suffered much in consequence.) I felt that my

# FOUR-FOLD GOSPEL SONGS.

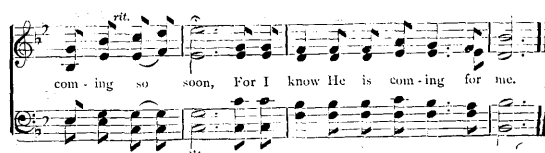
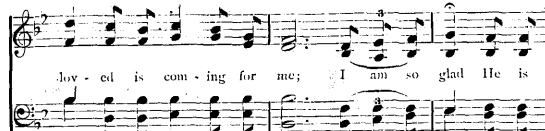
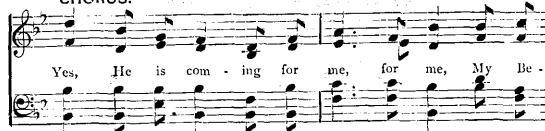
## HE IS COMING FOR ME.

A. H. S.

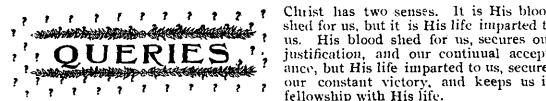
Rev. A. B. SIMMONS.



### CHORUS.



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**QUERY.**—In Romans v. 10, it is said, "For if, when we were enemies we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." After we are saved are we not continually receiving the merits of His blood; to be made partakers of His resurrection life?

**ANSWER.**—Certainly, but the blood of

Christ has two senses. It is His blood shed for us, but it is His life imparted to us. His blood shed for us, secures our justification, and our continual acceptance, but His life imparted to us, secures our constant victory, and keeps us in fellowship with His life.

**QUERY.**—What is the meaning of the revival of everything pertaining to Napoleon and his life?

**ANSWER.**—We were not aware of the revival of anything pertaining to Napoleon, beyond a number of biographies and sketches in current literature. We see very little sign of any revival of Napoleonism in France, or in the political world. He and his house are prob-

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### PRAY FOR:

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Consecration of a dear son and daughter to God, and open door to employment; full consecration of the mother to Him.

Utmost salvation of a husband, now in error, and union in Christ of the family.

Illumination of the Spirit on the blessed truths of the Four-fold Gospel for a family in California in great need.

A return to their first love for a family drifting away to ruin.

Praises to the Lord for healing soul and body, by a dear one in San Jose, Cal.

Great faith of God to take Him for all, for a sister in California.

Full salvation and deliverance from drink for a very old man in Massachusetts.

Salvation, sanctification and financial aid for a drinking husband, sorrowing wife and daughter in Rhode Island.

Complete healing from many ills, for service for a dear one in Mount Vernon.

Deliverance from a constitutional trouble of a lifetime for a dear sister in Massachusetts.

Complete healing of all disease and infilling for service for a dear sister in this State.

Praises to God for wonderful healings of serious disease; pray for baptism of the Spirit and full salvation for my husband.

Praises for removal of pain from the top of the head, in answer to prayer of the C. A.

Healing of rheumatic trouble for a dear sister.

Healing of a limb that hinders much the service of a dear one in Massachusetts.

Thanks given by a dear missionary in India for blessings received; pray for the fullness of Jesus for him.

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Conversion of a nephew; fullness of Jesus for a minister.

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Faith of God to be healed, for a sister in Pennsylvania; also, His enabling to hasten His coming.

Healing of nervous prostration for service for a minister in Virginia.

Full salvation and consecration for a dear family in Vermont for God's use.

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Healing of a dear son in Massachusetts of paralysis, and the very faith of God for the mother.

Conversion and healing of a man of throat trouble.

God's blessing on a Christian work in Rochester, and full endowment for a worker.

Power and blessing of the Holy Ghost upon a dear minister's labors.

Guidance of a young Christian in a serious crisis.

Softening of the heart of a husband, and reunion with his wife in Christ's love.

Divine healing for a dear brother in Pennsylvania, low with Bright's disease.

Healing of nervous disease for a Christian, and financial help.

feet were not upon the carpet, merely, but they were upon the promises. I looked steadfastly away from my now widely-beating heart and trembling limbs to Jesus to enable me to get my garments from the closet, and to get to the rocker across the room where I sat, repeating the name of Jesus in the promise at every breath.

But my poor heart! "No; not my poor heart, but the almightiness of Jesus," I said. Now Satan withstood me, saying that my heart would fail; it would surely break under this awful strain. It was suicidal to insist on sitting up under these circumstances. What will your family say, and the neighbors? That you were beside yourself. And think of the reproach you bring upon the teaching of Divine healing, and all the harm it must do. You must die if you remain here another minute." I knew that I would die indeed in that awful hour of physical suffering if Jesus were to fail me. But I knew beyond all doubt that He had spoken to me, and was holding me in this extreme test, and that I should conquer through faith in His name. The violent heart action caused great pain in the brain and nausea. Satan said, "If you vomit, there will be a collapse." I answered, "In the name of the Lord, then, I will not vomit." This desperate conflict with the prince of darkness went on for a full hour. It was a fight for life. I now commanded him, in the name of Jesus, to leave me, and rapidly repeated the name of Jesus many times over, until Satan drew his slimy firm away from me, and Jesus began to whisper words of assurance.

Just now my daughter returned to the chamber, and greatly surprised at finding me sitting and dressed, urged me to return to bed, reminding me of sad consequences which must follow this rash act of mine. I told her I need not lie down, for Jesus had healed me. "Do you feel well?" she anxiously inquired. "Oh, no," I said, "but feeling has nothing to do with the fact. I am going by the words of Jesus. 'If ye abide in Me.'" "Will you be able to go down the stairs, and will you dare to tell father, and what will he say?" "I will go down to supper, and will tell father and all the world as I have opportunity."

When my husband came into the room he was as much surprised as she had been, and seemed to feel that I had done very unwisely in venturing to rise until I got well, and he also urged me to retire, and offered to assist me. I told him I would not need to go to bed now—only to rest at night, as well people do. Then he proposed to send me some food for supper in my room, but I said, "I will go to tea with you in the dining room." He objected to this, saying he could help me down the stairs if I wished, but he was not feeling well, and could not bring me up the stairs again. He also said I would suffer terribly for this folly, he feared. If it had not been for the Lord, who was on my side, I doubt not his words would have been too true. Of course the heart action had become normal while talking with or testifying to my daughter, an hour before.

I went down the stairs, my knees threatening to precipitate me to the hall below; but Jesus put His arm around me, and in His strength I reached the supper table and assisted in the duties of the table as when in health. After the meal was ended I told the family the story of my healing, sat up till nine o'clock, then mounted the stairs untidied by human arm and without unusual heart action, and slept well all night.

Next morning I began to assist in the household affairs as before my sickness. Thus I was rescued from the grave which had threatened to cover me from life's activities. It was a miracle of healing. Praise the name of Jesus! Trust him, all sick ones. Trust Him, all ye people, for He is worthy.

MRS. S. N. ESTES.

Nine Hill, Ulster Co., N. Y.



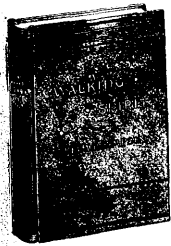


Fig. 2.

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